لا إله إلا الله محمد رسول الله

إن الدين عند الله الإسلام

KHILAFAT LIBRARY

# THE REVIEW OF RELIGIONS

October 1963

EDITORS

S. D. AHMAD

M. G. AHMAD

# THE AHMADIYYA MOVEMENT IN ISLAM

The Ahmadiyya Movement was founded in 1889 by Hazrat Mirza Ghulam Ahmad of Qadian, India. He declared that God had conferred upon him the dignity of Prophethood. He claimed that he had received this blessing through being a perfect follower of the Holy Prophet. He claimed to be the Promised Messiah and Mahdi and the Expected Messenger of all the religions of the world. He explained that God had raised him for the purpose of re-establishing the dominion of Islam and to shed light upon the true teachings of the Holy Quran. With him, in fact, had started a new era, the renaissance of Islam.

One startling historical disclosure he made, was that Jesus Christ had escaped death at the crucifixion and had subsequently travelled to Kashmir, where his tomb still exists at Srinagar.

When Hazrat Ahmad published his claims and revelations received by him, he encountered a severe storm of opposition from all quarters and all communities. In spite of this opposition God began to strengthen his voice and people began to follow him. At the time of his death in 1908, he had gathered around him a group of faithful and staunch followers not only in India but also in other countries, numbering hundreds of thousands.

After his death in 1908, he was succeeded by the Late Hazrat Maulvi Nuruddin Sahib as his First Khalifa. At his death in 1914, Hazrat Mirza Bashiruddin Mahmud Ahmad, the Promised Son of the Promised Messiah, was elected as his second Khalifa.

He particularly undertook a vast programme of the propagation of Islam, and under his guidance, the Movement is carrying on vigorous missionary activities throughout the world. There is now a network of Ahmadiyya missions in almost every free country.

KHILAFAT LIBRARY

Any information or literature about *Ahmadiyyat* can be had from the Ahmadiyya missions in different parts of the world or direct from :

*For inside Pakistan*

Nazir Islah-o-Irshad
Sadar Anjuman Ahmadiyya,
Rabwah, West Pakistan.

*For outside Pakistan*

The Secretary,
Ahmadiyya Muslim Foreign Missions,
Tahrik-i-Jadid,
Rabwah, West Pakistan.

Printed at the Nusrat Art Press, Rabwah
and published by M. Masu'd Ahmad B. A. for the Sadar Anjuman Ahmadiyya,
Rabwah, West Pakistan.

# The Review of Religions

## A Monthlg Magazine Devoted to the Cause of Islam

This is an organ of the Ahmadiyya Movement which represents true Islam. It deals with religious, ethical, social and economic questions, Islamic mysticism and current topics. It also provides Book Reviews.

It is open to all for discussing problems connected with the religious and spiritual growth of man, but it does not give any assurance to publish all articles, nor does it accept any responsibility for views expressed by contributors.

KHILAFAT LIBRARY

EDITORS

S. D. AHMAD M. G. AHMAD

*Contributing Editors*

Mr. Nafees-ur-Rahman A. G. Soofi, U.S.A.
Prof. Chaudhry Muhammad Ali M. A.
Ch. Ali Muhammad B.A., B.T.
Mr. Bashir Ahmad Orchard, Br. Guiana
Khan Abdur Rahman Khan Bengalee. U.S.A.

**Annual subscriptions including Packing and Postage :**

1. Pakistan, India and Ceylon : ... Rs. 10
2. England and other Sterling Areas ... £1.
3. U. S. A. and other Dollar Areas : ... $3.00

---

*Notes :—All Cheques and Drafts should be on any bank in Pakistan. But if these are on any foreign bank, a collection charge of 50 cents for U.S.A. and 4 sh. for U. K. should be sent in addition to the subscription as above.*

# CONTENTS


1. Editorial : كل من عليها فان ... 549

2. A Passage from The Holy Quran ... 555

3. Thus Said the Holy Prophet ... 557

4. The Functions of Sufferings, Sorrows and Trials ... 558
*The Promised Messiah*

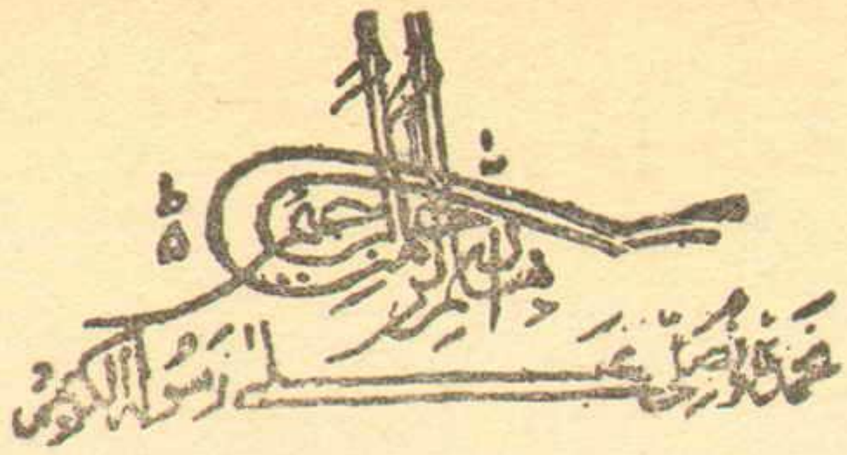
5. To the Nation's Youth ... 561
*The Khalifatul Masih II*

6. The Opening *Sura* of the Holy Quran ... 565
*The Late Hazrat Mirza Bashir Ahmad M.A.*

7. Minorities In An Islamic State ... 572
*Malik Saifur Rahman*

8. Jesus Died A Natural Death ... 583
*Saeed Ahmad Azhar*


KHILAFAT LIBRARY



KHILAFAT LIBRARY

# THE REVIEW OF RELIGIONS

**RABWAH, WEST PAKISTAN**

**Vol. LVII** **OCTOBER 1963** **No. X**

## كل من عليها فان

The passing away of Hazrat Sahibzada Mirza Bashir Ahmad on Monday, September 2, 1963 is no ordinary event. It is not only the passing away of one of the greatest men of all times, it is also the closing of an era and an age.

He was born on April 20, 1893 in fulfilment of the Divine promise contained in the following prophecy and published long before his birth:

> "The Moon of the prophets will come and you will succeed in what you do. A son shall be born unto you and divine blessings shall be brought nearer because of this son and light from thy Lord is very close at hand."

Words are too poor a medium to convey how

great he was. He was truly great in every sense of the word. He was a man apart with his exalted spiritual status, his deep devotion to the Holy Prophet, the Promised Messiah and Hazrat Khalifatul Masih, his scholarship, wisdom and vision, his humility, modesty and selflessness, his rich human sympathy and easy accessibility, his implicit obedience and submission to Syedna Hazrat Amirul Momineen, his identification with the cause of Islam and Ahmadiyyat, the quality and calibre of his personality, his carriage, his magnetism, his charm, his serenity and his concern for all. The whole of his being breathed love and reflected an inner light and effulgence which one could not help seeing. Little wonder, therefore, if the entire community in its gratefulness and love, acknowledged him as only next to the Hazrat Amirul Momineen himself. Since after the mantle of Khilafat fell on the worthy shoulders of his illustrious brother, Hazrat Mian Sahib had been his worthiest and closest confident, associate, consultant, advisor and lieutenant. With his meticulous regard for detail, his life was like a poem full of rhythmic consonance with the expressed and unexpressed wishes of Hazrat Khalifatul Masih.

KHILAFAT LIBRARY

It is not possible even to give a brief survey of his services to the cause of Islam and Ahmadiyyat. They are much wider and deeper and go far beyond the offices he held.

After passing his M.A. examination in 1916, he started his phenomenal career as Editor of the *Review of Religions* and Editor the *Alfazl*. He headed the different *Nazrats* at one time or the other with characteristic brilliance and distinction. He worked as Super-

visor of *Madrasa Ahmadiyya*, President College Committee, *Nazir Talif-o-Tasnif*, *Nazir Amoor-i-Ama*, *Nazir Talim-o-Tarbiyyat*, *Nazir Ala*, Member Board of Editors for English Translation of the Holy Quran, permanent Member of Sadar Anjuman and in a number of other capacities. After the partition he was appointed *Nazir Khidmat-i-Darweshan*.

KHILAFAT LIBRARY

As a scholar and author he had a style which was peculiarly his own. He wielded a powerful pen which was as effective as it was prolific. Whatever he wrote went straight to the heart. He wrote a large number of important books but *the Life of the Holy Prophet* will always stand out as his *magnum opus*. Also the great and compendious *Silsila-i-Ahmadiyya*. He was a profound scholar of the Holy Quran, the *Hadith* and *Fiqh* and had a charm and beauty of expression which was unique and could not be copied and which won all hearts and conquered all resistance.

During the long and protectrad illness of Hazrat Amirul Momineen, he presided over the *Majlis-i-Mushawarat* and its deliberations. As *Sadar Nigran Board*, which was set up to supervise over the Sadar Anjuman, the Anjuman Tahrik-i-Jadid, the Anjuman Waqf-i-Jadid and indeed everything concerning the community, he was called upon to perform the most difficult and important role of his life. And how successfully and with what distinction he performed it !

His role as 'friend, philosopher and guide' of all — high and low, rich and poor, young and old was even greater and nothing less than miraculous. A word from his mouth would soothe the wounded hearts, a glance from those eyes would cleanse our

souls. In his presence, we unburdened our aching hearts and uncovered our deeper injuries and scars. Doubts, fears and worries disappeared as if they did not exist. No one was too low or too small to seek his advice and guidance, he listened to everyone, even at the cost of his health— and life. He suffered so that we might smile. He died so that we might live. He was indeed a martyr. He never rested. Our worries were his worries and our troubles his troubles. He was great yet humble, brilliant yet shy. He was indeed the 'Moon of prophets' whose beauties and attributes he reflected and cast a soothing and healing light all around him.

It is not surprising, therefore, that every one, big or small, has felt the impact of his sad demise. We feel like reeling under the shock. It is difficult to image life without him and to believe that he is no longer in our midst to guide us, to advise us and to share our joys and sorrows.

In our grief, we cannot do better than repeat part of what he said at the time of the death of Hazrat Mirza Sharif Ahmad :

RABWAH LIBRARY

> ".....It is a divine trial and communities which are charged with divine missions are always visited by such trials. God Himself refers to it in the Holy Quran when He says :
>
> " 'We will try you with some thing of fear and hunger, and loss of wealth and lives and fruits ; but give glad tidings to the patient, who, when a misfortune overtakes them, say, 'Surely, to Allah we belong and to Him shall we return.'

"Therefore, we should bear this shock with courage, steadfastness and resignation. These vicissitudes are of a passing nature. The divine caravan cannot afford to pause or wait on their account. It will continue to march on. Previously too we passed through moments of shock and fear but God turned them into blessings. The same thing will happen once again. What is needed is that we stand firm and do not reel under the shock and continue to move forward through divine grace."

KHILAFAT LIBRARY

In our grief, we turn to God and invoke His mercy and forgiveness. For it is He alone Who can grant us the strength to bear the shock with fortitude and a complete surrender to His will and His pleasure. He is our only haven and solace. We worship Him alone. We are sustained by the conviction that our God is a real and living God and as long as we continue to serve His cause, to bear, convey and live His message and mission to the best of our human ability, we need fear no death, no calamity, no suffering. He is our shield against all trials and visitations, our only refuge and succour. With Him we say:

ولنبلونكم بشيئ من الخوف والجوع ونقص من الاموال
و الانفس و الثمرات و بشر الصابرين الذين اذا
اصابتهم مصيبة قالوا انا لله و انا اليه راجعون .

"We will try you with some thing of fear and hunger, and loss of wealth

and lives and fruits; but give glad tidings to the patient, who, when a misfortune overtakes them, say, 'Surely, to Allah we belong and to Him shall we return.'

KHILAFAT LIBRARY

As a people who have been divinely commissioned with the revival of Islam, we are no exception to the eternal law contained in this verse. We must, therefore, be prepared to face all the trials and tribulations which have been the lot of our counterparts in other ages. As heirs to the great heritage of Islam and indeed of all religions, we must make the grade and prove our bonafides and title to the great claim we make. Let us therefore submit to His will and bear this shock with full faith in Him and confidence in the ultimate triumph of the message of peace and hope to which we are irrevocably pledged. We must, in this hour of trial, rededicate ourselves to the cause which was dearest to the heart of Hazrat Mian Sahib and work for the ideals for which he worked and lived and physically died. For, spiritually speaking, such people never die. Their deeds make them inmortal. So will Hazrat Mian Sahib live for ever in the grateful hearts of all of us where his memory shall lie enshrined till we join him. May God grant us the will and energy and opportunity to measure up to his standards, to follow his example so that when we face him in the life to come our heads do not hang in shame. May his soul rest in peace in close proximity to the Holy Prophet and the Promised Messiah. May God in His infinite love and mercy soothe our aching hearts and make us his worthy successors and fill the void which his death has created, through His own limitless grace. May His will be done Amen!

## A Passage from the Holy Quran———

و لنبلونكم بشئى من الخوف و الجوع و نقص من
الاموال و الانفس و الثمرات و بشر الصابرين الذين
اذا اصابتهم مصيبة قالوا انا لله و انا اليه راجعون ـ
اوائك عليهم صلوات من ربهم و رحمة و اولئك هم
المهتدون ـ

KHUDA BAKHSH LIBRARY

"We will surely prove you by afflicting you in some measure with fear and hunger, and decrease of wealth and loss of lives, and making failure to attend upon your efforts or bringing death upon your offspring but bear good tidings to the patient who, when a misfortune befalls them, say, 'We are God's creatures and His charges and must return to the Owner of the charge.' Upon them shall be blessings from their Lord and mercy and they are the rightly guided". (2 : 156:158)

In these verses the Muslims are told that in the path of Allah they will have to suffer diverse forms of afflictions and misfortunes which will be imposed upon them by their Lord. Because, according to the Holy Quran, only adversities and hardships can make a man fully realize the certainty of Divine existence and it is only when he undergoes great sorrows and sufferings that he becomes a perfect embodiment of Divine guidance.

God tests the believers with a twin purpose. He tries some to prove their worth and greatness so that they may be set up as models of human behaviour: while subjects others to trials and tribulations to help them to attain maturity of faith and action. He tries those who have attained to a very high stage of spiritual development and who, in their hours of trial remain steadfast and thus prove themselves to be the models of piety and uprightness. He proves their worth in order to bring them to the notice of others who should follow the example set by them.

Secondly, God tries those who have not yet attained to such a higher stage of spiritual perfection and the sufferings that befall them reveal to them their weaknesses and urge them to strive still harder to better their spiritual condition.

Thus in spite of the pain which human afflictions cause, they have a value of their own. They urge us to better effort and remind us to improve our spititual condition.

Indeed these misfortunes, illnesses and afflictions are the common lot of humanity and every human being is bound to suffer these in this earthly life. Whatever a man's feelings about these calamities, he has to endure them and ultimately accept them, because inspite of all his sorrow he has no power to undo something that has been decreed by One infinitely more Powerful. But the moral good lies in accepting these visitations at first hand and submitting ourselves to these Divine trials with resignation and fortitude. Time does heal these wounds but then the credit goes to the time for healing them. Human greatness lies in accepting these misfortunes without permitting time to take over. The first is a moral action and the second is a natural phenomenon.

KHILAFAT LIBRARY

It is the first shock of the calamity that causes the depression of spirit and produces feelings of sorrow but after the initial shock is over, a reaction takes place and it must necessarily be so, because the extreme has been reached. Thus the continuance of sorrow and suffering always brings a conciliation with the existing conditions. With the passage of time and after much wailing and lamenting, the man accepts the loss and adjusts himself to the new conditions. These feelings of disappointment and contentment both are natural. But when a man receives the first shock with absolute resignation to the will of God and with complete submission to His pleasure, it is then that he deserves to be called virtuous. It is this virtue that God wants us to inculcate. This virtue, in the Quranic terminology, is known as *Sabr* or patience.

The *Sabir* or the patient is one who bears all sorts of troubles and hardships with steadfastness and has so great a faith in his

Lord's mercy, justice and benevolence, that no misfortune, no calamity and no loss can disturb it. He is the one who, instead of wailing and lamenting over a loss, expresses his sorrow by saying :

انالله و انااليه راجعون

"We are God's creatures and His charges and must return to the Owner of the charge".

And it is only just that he should say so, because Our Maker is the Maker and Master of all that we possess including our own selves. We should always be grateful for what He, out of His infinite mercy has given us, but if He thinks it wise to take away anything from us, we have no justification for complaint. One who realizes this truth and accepts his loss with complete restraint and fortitude and utters no word of complaint, and who, instead of being depressed by any misfortune, prepares himself to make still greater effort in the path of Allah is really a *Sabir*, patient. It is about such persons that God says :

اولئك عليهم صلوات من ربهم ورحمة و اولئك هم المهتدون .

KHILAFAT LIBRARY

"These are on whom are blessings from their Lord and mercy, and these are the rightly guided" !

—: o :—

## *Thus Said the Holy Prophet*——

عن بهز بن حكيم عن ابيه عن جده قلت يا رسول الله
من ابر قال امك قلت من ابر قال امك قلت من ابر قال
امك قلت من ابر قال اباك ثم الاقرب فالاقرب

It is reported on the authority of the grandfather of Bahz bin Hakim who relates that he asked the Holy Prophet :

"Whom should I care for most ?"

The Holy Prophet said :

"Thy mother".

KHILAFAT LIBRARY

I asked him the same question again, and again he said :

"Thy mother".

I asked him yet again, and again he said :

"Thy mother."

I asked him for the fourth time and *this time* he said :

"Thy Father, and then the nearest *relation* and the nearest".

عن ابن عباس انه اتاه رجل فقال انى خطبت امرأة فآبت
ان تنكحنى وخطبها غيرى فآحبت ان تنكحه فغرت
عليها فقتلتها فهل لى من توبه قال امك حية قال لا قال
تب الى الله عزوجل وتقرب اليه ما استطعت فذهبت
فسالت ابن عباس لما سئلته عن حياة امه فقال انى لا اعلم
عملا اقرب الى الله عزوجل من بر الوالدة

It is reported on the authority of Ibn-i-Abbas that a man came to him and said :

"I had asked the hand of a girl in marriage but she refused to marry me. Then someone else asked her hand in marriage and she consented, *thereupon* I became jealous of him and *in a fit of*

(*Continued on page 593*)

KHILAFAT LIBRARY

# *The Functions of Sufferings, Sorrows and Trials*

*From a speech by the Promised Messiah*
*(Rendered into English by Prof. Ch. Muhammad Ali M.A.)*

God could have ordained man to remain in an unchanging condition. But there are reasons and purposes which make it necessary that he should face vicissitudes and changes of fortune. Sorrows and sufierings constitute one such change. These upsets of life and changes of circumstances unfold great Divine signs and mysteries. It has been well said:

اگر دنیا بیک دستور ماندے

بسا اسرار ها مستور ماندے

"If the world had remained in a static condition,
many secrets would have remained undivulged".

There are people who do not taste suffering in this life. They think they are very fortunate and happy. But they remain ignorant of a number of latent and manifest Divine truths. Compulsory physical training in educational institutions illustrates the point well. Certainly the educational authorities do not propose to prepare the students for war, nor do they engage them in games to waste their time. Instead the fact of the matter is that our limbs need motion and activity, if left idle, they would be atrophide through disuse, exercise provides that motion. Apparently exercise causes fatigue and physical exhaustion but in reality it promotes growth and health. In the same way our nature demands that in order to attain perfection we pass through hardships. Therefore, the trials, which man has to face sometime, are really the Divine blessings in disguise. They nourish the qualities of patience and resignation to the will of God. A man who has no faith in God is unnerved even at the slightest of troubles and instead of facing it, seeks refuge in suicide. Human nature demands that such trials should visit man in order to educate him and to perfect him and to fortify his faith in his Lord.....

Look at those who have never tasted sufferings. They are steeped in worldliness. They never turn to heaven and they never think of God. They are the poeple who have wasted away their nobler virtues and instead have bargained for values of a lower scale. Had they tried to improve their faith and spiritual vision, they would have enjoyed that satisfaction and serenity which no material wealth and luxury can provide. Alas ! they are satisfied with the world like a child who plays with a live coal and is happy and does not know that it burns and is harmful.

Sufferings visit those who are the favourites of God and whom He wants to bless with faith and conviction. They are unfortunate who proudly say that they have never been visited by any calamity. Inspite of all the luxury at their disposal, they lead a life of lower animals. They have tongues which won't speak the truth and won't praise the Lord ! but are instead organs of sinful and idle talk and of mere gustation. They have eyes for evil but not for truth ! How could they, therefore, realize real serenity and happiness.

Do not think that those who taste sorrows are unfortunate. No, not at all. In reality God loves them and holds them dear. For, before the application of balm the surgical opening of the wound is necessary.

*( Al-Hakam Dec. 17, 1902)*

KHILAFAT LIBRARY

—: o :—

# *To the Nation's Youth*

*An Urdu Poem by Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, Head of the Ahmadiyya Community rendered into English verse by the late Hazrat Dr. Mufti Muhammad Sadiq and Madam Rahat Ullah, an American Muslim.*

O ! ye tender plants of the Nation,
To you I have something to say ;
Providing my message
May flash not away.

Advice I would give
To the Nation's youth ;
That they may not say,
I withheld the Truth.

When we pass away, the burdens
Of life, you will have to bear,
So be not seekers of idle rest,
But do and dare.

Serve the Faith with the heart
Filled with God's sweet Grace,
And let not a thought of compensation,
Cloud your face.

Let your eyes fill with tears,
And your heart burn with love ;
Let your spirit ascend beyond
Islam's mere name, to the realms above.

No bragging in the head,
No thunder of wrath in the eye,
No desire for revenge, no curse on the lips
Which would cause thy brother to sigh.

The well-wishing of brethren
Always keep in sight,
Neither criticise, nor mischief make,
But cling to the right.

KHILAFAT LIBRARY

Be free from jealousy,
And contentment create,
Make not gold your beloved,
Nor silver your charmed mate.

With full attention continue
Offering prayers and keeping fast ;
Obeying God's commandments
Which were written in the past.

If you have wealth, be charitable
In giving alms to those who need ;
Fear not the days of trouble
If the needy you would feed.

You must learn and remember
That a Muslim shines more bright
If he makes a pilgrimage
To the Holy Land of light.

Let *zikr* be your habit—
Remembering God in prayer ;
When the Beloved is kept in mind,
It is impossible His name not to declare.

Let not reason be the ruler
O'er Faith, which is salvation ;
Blind is the reason if it be not
Guided by the Sun of Revelation.

Cling fondly to all the Truth
Whenever and wherever you find ;
Follow not the imagination,
Calling it knowledge of the mind.

The believers who love Muhammad
Be not an enemy to them ;
But keep yourself aloof from those
Who would the Prophet condemn.



KHILAFAT LIBRARY

Live in peace, taking no part
With those who trouble create ;
Cause no anxiety nor disturbance
For the rulers of the state.

Consider the age of youth
As a favour great
That in the days to come
You may not say 'tis too late.

Beauty is good in all cases,
But seek it with great care ;
May be that you think
To be a gain is a snare.

Should you become a statesman,
A general or a physician ;
If your heart in Islam is not steeped,
You will not please us with your position.

Keep self-respect, for bad it is
To lack dignity of mind ;
But also to others be respectful,
Sincere and kind.

Whether in prosperity or poverty,
In riches or need,
Never cease for a moment
In spreading Islam's seed.

If you conquer the world,
You have gained naught.
If the wild and terrible self
You have not subdued and taught.

Do not spoil the good done,
By reminding of an obligation,
Lest the thread of communion be broken
Letting you fall from near the roof to the foundation.

Forget not that delicacy
Is the Women's share ;
He is no man whose body is as rose-leaf,
And cannot hardships bear.

KHILAFAT LIBRARY

Drop not down at the sight
Of wine, like a fly ;
Look carefully, for at the bottom
Of the cup dregs may lie.

You must know that the honours
From the Blessed One's school
Are always accompanied
With persecutions from the fool.

Very hard is the task ;
The goal is far away ;
O my faithful ones ! be not
Indolent, but work without delay.

If step you will upon the path
Of sincerity and loyalty,
There will be no difficulty which you cannot
Surpass, even to the Royalty.

Let your actions put us not to shame
On Judgement Day, nor trouble for us make ;
In the task of Faith, let not
Your lessons be half-done, for your own sake.

We are continuing our work,
Somehow or other ;
Be careful, lest the Movement
In your time may suffer.

My prayer for your sake,
O Dear Ones ! is this :
May God keep you under His shade
Bringing no failure, but bliss.

May you be safe from the darkness
Of grief, pain and sorrow,
And may the evening shade ne'er cast its shadow
O'er your sunlight of the morrow.

# *The Opening Sura of the Holy Quran*

*The Late Hazrat Mirza Bashir Ahmad, M.A.*

*We reproduce below an article written by* The Late HAZRAT MIRZA BASHIR AHMAD *and published in* The Review of Religions *April, 1917.*

*This article is of lasting interest as it comprises a new angle of the commentary and explanation of Sura Al-Fahtia.* Ed.

KHILAFAT LIBRARY

بسم الله الرحمن الرحيم

الحمد لله رب العالمين الرحمان الرحيم مالك يوم الدين

اياك نعبد و اياك نستعين اهدنا الصراط المستقيم

صراط الذين انعمت عليهم غير المغضوب عليهم

ولا الضالين ـ

"I begin with the name of Allah, the Beneficent, the Merciful. All praise is due to Allah, Lord of the worlds, the Beneficent, the Merciful, Master of the day of retribution. Thee alone do we worship and Thee alone do we ask for help. Guide Thou us on the right path — the path of those on whom Thou hast bestowed Thy blessings; excepting those on whom Thy wrath has descended and those who have gone astray."

This chapter of the Quran is sometimes called ام الكتاب which literally means 'mother of the book'. It is given this title because the remaining portion of the Quran is in fact only a commentary on this Chapter. In this Sura God teaches man to pray to Him to guide him on the right path which prayer is granted by God for in the very next Sura entitled 'the Cow' we read,

ذالك الكتاب لا ريب فيه

i.e. this book, wherein there is no doubt, is a guidance for the God-fearing. Hence it is that in the Quran one finds short sketches of the lives of previous prophets to show the faithful

'the path of those upon whom He bestowed His blessings, in accordance with the humble prayer of the supplicant. Then the Quran also tells us briefly the wicked ways of the enemies of God and warns us to avoid those ways, and this is in accordance with the words 'excepting those on whom Thy wrath has descended and those who have gone astray'. And as the greatest favourite and the bitterest enemies of God were the Holy Prophet of Islam and his opponents respectively, therefore the Quran also constantly refers to the teachings of the Prophet and the evil practices of his foes. Hence the title of ام الکتاب The reader may also have come to know from the above why Sura الحمد was placed in the beginning of the Quran by the Prophet although this Sura was not the very first to be revealed.

The first verse of this chapter, i.e.,

بسم اللہ الرحمن الرحیم

KHILAFAT LIBRARY

is a well-known Islamic formula used at the beginning of every deed, small or great. It embodies a prayer to God appealing especially to two of His attributes رحمن and رحیم which are the perfect image of the relation between man and his Creator. The word اللہ (Allah) occurring in the verse is the distinctive name of the Supreme Being and is never used for any other thing or being. The word رحمن signifies free and gratuitous providence of God. All boons vouchsafed to mankind without having been earned fall under this attribute. The word الرحیم signifies the giver of the best and highest reward for virtue. Thus God has taught us to invoke the رحمن (Beneficent) for the provision of all the necessaries requisite for an undertaking and then to pray to the رحیم begging the highest reward for the labour expended. The Quran as a guidance for man springs from the first attribute which is therefore placed first. The fruits of acting upon the guidance come later and depend upon the second attribute of God mentioned in the verse. The second verse in the chapter is الحمد للہ رب العالمین The word رب does not signify only the act of developing but that of creation also. Thus God is not only the creator of all things but also their developer Who leading them to the highest stage of perfection sustains them at every stage. The word رب stands in a beautiful contrast with the word اب which we hear so much of in Christianity. The word (اب) means only 'father' while رب

means the creator, developer and sustainer. The ties which join a son to his father are no doubt strong but they simply shrink into insignificance when compared with the ties that join one to one's creator, developer and sustainer. A father is related to his son through the fact that he has happened to have become a means of bringing him into existence, but the word رب signifies a far stronger and nobler tie. On one of his battlefields the Holy Prophet pointed to a woman who was hurrying to and fro in utter dismay. She went near some children and halted for a moment but again sped away like a mad woman, all the time weeping and sobbing bitterly. She was in search of her only child that was lost in the heat of the moment. All of a sudden she beheld it lying on the ground. Like a tigress she jumped towards it and strained it to the bosom, the tears of joy fast trickling down her cheeks. 'Behold', cried the Prophet to his companions, 'the love that God has for His creatures far excels the love of this lady for her son,' and yet the love of a mother for her son is stronger than that of a father. Thus the God of Islam loves His servants much more tenderly than the heavenly father of the Christians. The word عالمين (worlds) is a comprehensive term in as much as it signifies not only this earth and all heavenly bodies, but also the different planes of existence. The God of Islam is also the Creator of the Soul as well of the body. The word رب العالمين also points to the universality of the religion of Islam. The verse teaches us to think that God is the only Being to whom all praise is really due for though man becomes the means of bringing into existence many things in this world, yet even there the real praise is due to God for He it is Who has endowed man with the different faculties necessary to plan and devise new things. In this verse there is a grand lesson to mankind not to forget God after they have achieved some great end as most people are apt to do. When man happens to do some great thing, he is in ninety-nine cases out of hundred apt to appropriate the whole credit to himself without any regard to God Who is in fact the real author of all his achievements. In this verse God tells us that in all of our successes in life we should not forget that real glory belongs to God the Almighty Who gave us power and strength to surmount our difficulties and attain success. This subject is brought home to the mind of the Muslim in the next verse which runs thus: الرحمن الرحيم God is Beneficent

and Merciful, which means that though man sometimes does become the means of achieving some notable successes in this world, yet he must bear in mind that the ground on which rest his successes is the beneficence of God which has placed him in a position to do and bring about all this. But God has also been رحيم to him in giving him the best and the highest reward for the labour expended. For it happens sometimes that some unforeseen difficulties arise and the whole labour expended is brought to naught.

The next verse is مالك يوم الدين i.e., God is the Master of the Day of retribution. The word مالك (master) sets up a distinction between the Divine Dispenser of rewards and punishments and an earthly administrator of justice. The latter is a mere judge and so he cannot exercise the prerogative of mercy. But God is the master and cannot be accused of injustice if He gives an ever — increasing reward to the virtuous or shows mercy to the sinful.

KHILAFAT LIBRARY

Having so far dwelt on the principal attributes of the Almighty God the supplicant here experiences a sudden change and begins to feel actually the presence of the most merciful God about him. It is generally the case that when one recalls to one's mind the special characteristics of a being or thing the keen sight of imagination at once conjures up a picture of the same before the thinker. Such is the case here. So far God was spoken of in the third person but a lively description of His attributes at once produced the usual effect. Hence all of a sudden the supplicant finds himself in the glorious presence of his Lord and Master and turns to Him in all loving confidence exclaiming ایاك نعبد وایاك نستعین "Thee alone do we worship and Thee alone do we ask for help". The word عبادت which we have, for want of a better word, rendered into 'worship' means to throw oneself entirely before the Supreme Being with complete love for, perfect trust in, absolute fear of, and entire humility to Him. But to make such a complete surrender is not an easy thing. The world presents a network of good and evil influences and even the keenest eyes can not visualize beforehand the dangers that infest the path leading to salvation. Hence the words ایاك نستعین "Thee alone do we ask for help". No religion has

provided such a grand system of Divine Worship as Islam has done. Five times a day does every true Muslim cut off all his connections with the world and its affairs and stands in an attitude of devotion and worship before his beloved Lord and Master. Then are his eyes truly closed to the whole world and his soul holds communion with God and receiving a new life from Him and inspired with fresh energy and zeal, he turns to fight his way through the hostile elements of the world. But again as the sickening influence of the vices of this world grows heavy on him the pilgrim again resorts to his favourite beverage and drinks deep at the fountain of Divine love. This goes on till the wayfarer reaches his goal and passing through the inevitable gate of death throws himself to rest in the bosom of his Lord and Master. But, by the way, what has Christianity done for the pilgrim? Seven long days pass and the church bell summons the wayfarer to halt and remember God. The poor traveller listens to the sound but O the misery! he does not recognise this call. For in the meantime he has plunged himself heart and soul into the affairs of the world and the 'walls of this prison house' have risen too high for him to raise his eyes and see wherefrom he is come and whither he is bound. But the Muslim is at least five times a day reminded that there is a God above him Whom he must serve and love.

KHILAFAT LIBRARY

The next verse is اهدنا الصراط المستقيم i.e., 'Guide Thou us on the right path'. The word اهدنا signifies the showing of the right path as well as keeping one on the right path and leading up to the destination. Islam does not limit the spiritual progress of man, hence this comprehensive prayer which is resorted to both by him who has not yet even discovered the right path as well as him who has well advanced on it. Even the great Prophets need this prayer, for the stages of the nearness of God are endless. Again the prayer is not confined to any specific purpose, but whatsoever one may require, one may resort to this comprehensive prayer. The word مستقيم occurring in the verse is also very appropriately put, for it signifies the sense of straightness, and hence a Muslim prays for the shortest way to and the most effectual means for the attainment of his ends. The last verse in this chapter is

صراط الذين انعمت عليهم غير المغضوب عليهم ولا الضالين

i.e., The path of those on whom Thou hast bestowed Thy blessings excepting those on whom Thy wrath has descended and those who have gone astray. Elsewhere the Holy Quran explains that the favoured people comprise the saints, the martyrs, and the righteous (vide Chapter IV verse 70). Thus the Muslim has before him the loftiest ideal concievable when he prays to be guided on the path of the chosen ones of God. But here is needed one precaution. Sometimes it happens that one does indeed gain the favour of one's beloved, but some unforeseen matters transpire and the whole success is brought to naught. This takes place in two ways, either something happens which causes the displeasure of the beloved and thus the lover loses the favour gained, or sometimes faithlessness on the part of the lover himself turns his mind from the object of his love. Therefore to guard against both these contingencies the prayer is supplimented by the words غيرالمغضوب عليهم ولاالضالين i.e., "May it not happen that Thou, O Lord, shouldst get displeased with me on account of some mistake on my part or that on reaching the destination my own heart should begin to cherish love for something else and should in consequence fall away from Thee". From the sayings of the Holy Prophet of Islam we learn that the people specially referred to in مغضوب عليهم were the Jews upon whom God showered His choicest blessings, but who by their persistent transgressions particularly against Jesus Christ incurred the wrath of God while the people specially referred to in الضالين are the Christians who forsook the teachings of Jesus Christ after him and instead of placing their affection in the One God began to deify Christ.

KHILAFAT LIBRARY

This last verse embodies a mighty prophecy and deserves special attention. It is made incumbent upon each Muslim to pray to God to save him from becoming a Jew and a Christian and not from becoming one who sets up equals to God although this verse was revealed at Mecca where the bitterest enemies of Islam were idol-worshippers and the Jews and Christians had not yet stood in the way of Islam. Hence this verse spoke of a future time when the people would be in the danger of becom-

ing Jews and Christians. This pointed to the advent of a Messaih for whose rejection the Muslims were threatened to be reckoned among the Jews and whose advent was to take place in the time of the ascendancy of the Christians. This Messiah has already appeared in the person of Mirza Ghulam Ahmad of Qadian. Punjab, India.

A deeper study of this chapter reveals another beauty which lies in the wonderful correspondence between the attributes of God and the prayers that follow them in a serial order. The attributes of God mentioned in the chapter are in order (1) All praise belongs to Allah, the Creator and Developer of the worlds, (2) The Beneficent, (3) The Giver of best rewards and (4) Master of the Day of Retribution. Corresponding to these we have the prayers, (1) Thee alone do we worship and Thee alone do we ask for help, (2) Guide Thou us on the right path. (3) The path of those on whom Thou bestowed thy favours, (4) Such who never incurred Thy wrath nor went astray. The relation is too apparent to need an explanation.

KHILAFAT LIBRARY

Such in brief is the prayer that Allah has taught to the Muslims. Compare it, dear reader, with the Lord's prayer of the Christians. 'Give this day our daily bread', and then judge for yourself whether the treatment which Islam has received at the hands of the Christian Missionaries can ever be called just.

—: o :—

# Minorities in An Islamic State

**Malik Saifur Rahman**

*(Continued from Review of Religions Sept., 1963)*

## Treatment of *Zimmis* By the Muslims

Before the advent of Islam, the Persian and the Roman empires exercised great influence over the Arabian peninsula. With the establishment of a strong Muslim government in the country their influence was bound to decrease. Fearing this, they decided to attack the Muslims and began preparations for the invasion. In these circumstances the Muslims were compelled to take up arms to defend themselves against aggression and advanced against the territories held by the Persians and the Romans.

Those were the dark days of religious and ideological persecution. The poor people of these areas were treated by the Emperors and their officers in an unthinkably cruel and ugly manner. The Jews, the Christians and the man in the street were subjected to all sorts of cruelties by the Persian monarchs. They were robbed of their properties and honour. Protests were quelled by death, torture and extortion. The same was the case with the subjects of the Caesar, the Unorthodox there, were similarly victimised. The lower classes were being bled to death. It was an all round atmosphere of repression. Under the circumstances the freedom of belief, the freedom of concience and the tolerence shown by the Muslims was bound to create, in the minds of these people, a sense of relief and freedom.

How much these poor people were overwhelmed by the kind treatment of Muslims can be seen by an incident that took place in Hims.

KHILAFAT LIBRARY

Once, under pressure of the Roman army, the Muslims had to retire from Hims. The Muslims had already collected taxes from the inhabitants of the territory. Before leaving the place, they returned all the taxes which they had realized and declared :

> "These taxes were realized on the condition that we would be responsible for your security and

> for the maintenance of law and order in this area. As we are forced to leave this place, we are no longer in a position to fulfil this condition."

History has recorded the reply of the people of Hims in the following glorious words:

> "We were the victims of cruelty and repression at the hands of our co-religionists. Then you people came. Your justice and the way you governed us had won our hearts. Now we will fight shoulder to shoulder with you against the armies of Hercules and he can advance only over our dead bodies".

The Jews went so far as to swear in the name of Torah that they wont let the enemy enter the city. Thus the whole of the population of the area rose against the Romans with the consequence that they were forced to retreat. On their victortious return in the city, the Muslims were accorded a rousing reception by the citizens. They took out processions and sang and danced to express their joy on the triumphant return of the Muslims.[1]

Again we see that when Hazrat Omar, the second caliph passed from Azrat on his way to Jerusalem, the Christian inhabitants of the area welcomed him by the blowing of bugles and the beating of drums and by showering flowers on him.

Hazrat Omar took great care in respecting the sentiments of the Christians and the Jews. Once he enquired of a Christian deputation, if the Muslim officers of their province behaved properly and were just. They replied:

> "We have seen nothing of Muslims except good treatment and morals".

KHILAFAT LIBRARY

The buildings of the Government house and the teasury in Koofa were designed and built by a famous non-Muslim architect named Rosba. The governor of Koofa was pleased at his performance and sent him to Hazrat Omar in Medina. Hazrat Omar received him graciously and ordered that he should be given a generous annuity for the rest of his life.[2]

Islam's concern about the protection of the rights of minorities can be judged by the fact that the wills of the

Prophet, of Abu Bakr and of Omar contained the following injunction.

> "Be good to the *Zimmis*, be generous and tolerant towards them, and don't let them come to any harm".[3]

## The Basic Necessities of *Zimmis*—a Government responsibility.

The agreements concluded between the Muslims and the non-Muslim inhabitants of the conquered territories always contained the provision that the Muslim government would be responsible for the basic necessities of the *Zimmi* citizens. This, for instance, is an extract from the agreement with the citizens of Hira :

> "The *Zimmi* who is old or is disabled in some accident or is otherwise unable to work or one who is rich but falls destitute, he and his dependents, will not only be exempted from all taxes, but will also be paid subsistance allowance from the government treasury".[4]

Similarly it was laid down that if a *Zimmi* fell into the hands of an enemy and his release depended on ransom, the money would be paid by the Muslim government[5].

History bears out how this principle was followed by the Muslim governments. To quote only one instance:

Hazrat Omar once came accross an aged *Zimmi* in rather a sad plight. On seeing the poor condition of the Old *Zimmi*, Hazrat Omar exclaimed :

KHILAFAT LIBRARY

> "By God ! it is not just that in his youth we may benefit from him and leave him to suffer in his old age".

He ordered that the old *Zimmi* be given a pension till his death. Moreover he directed the governors that the poor and deserving among the *Zimmis*, in their provinces, be regularly paid stipends from the *Baitul Mal*.[6]

## Non-Muslim's Participation in Administration

Hazrat Omar always used to consult *Zimmis* in the affairs of state. When the question of land settlement in Iraq arose, he called a meeting in Medina to decide the matter. In this

meeting the non-Muslim Chiefs of Iran and Iraq also participated.[7]

Again we see that in settling the affairs of Egypt, Hazrat Omar always consulted Maquqas—the religious leader of the Egyptians before taking any decision.[8]

Similarly a Nestorian priest, a contemporary of Omar, writing about the political conditions of his area, says in a letter to a friend of his:

> "The Muslims protect our religion, respect our priests and pharisees and have bestowed lands and *Jagirs* on our churches".[9]

It is also worth noting that the Muslim caliphs used to invest the religious leaders of the *Zimmis* with certain civil and administrative powers.[10]

KHILAFAT LIBRARY

The Muslims continued to treat the non-Muslims through out the centuries in a similar manner. The door of every office of the government was open to them and they were given a fair deal in these matters. Thus we see that under the Ommayyads and Abbassides, the *Zimmis* were not only always consulted by the rulers but they were also appointed to the highest civil and military offices under the caliph. Thus, Hazrat Amir Moavia's personal physician and court interpreter, Ibni Assal, who was a Christian, was appointed the governor of Hims by the Amir.

Even as late as the days of Aurangzeb in India it is recorded that once a Muslim officer of state objected to the appointment of two non-Muslims in his department on the basis of the Quranic verse:

يا ايها الذين امنوا لاتتخذوا عدوى و عدو كم اولياء

> "O ye who believe! take not My enemy and your enemy for friends". (60 : 1)

On this application the Emperor remarked:

> "Noted the contents of your application. Let it be clear once and for all that no Parsi or Hiudu government servant can be dismissed simply because he is a non-Muslim. The verse that you

have quoted in your report does not at all prove that Muslims should have nothing to do with the non-Muslims. In fact, you hav'nt quoted the verse in full, the complete verse is as follows :

يا ايها الذين امنوا لا تتخذوا عدوى و عدو كم اولياء
تلقون اليهم با المودة وقد كفروا بماجاء كم من الحق
يخرجون الرسول و ايا كم ان تومنوا بالله ربكم

" 'O ye who believe ! take not My enemy and your enemy for friends, offering them love, while they disbelieve in the truth which has come to you and drive out the Messenger and yourselves *from your homes merely* because you believe in Allah'. (60 : 1)

"This shows that this verse prohibits the Muslims to have relations only with those non-Muslims who compelled the Holy Prophet to migrate from his city by inflicting all kinds of cruelties on him and with those who did their most to persecute the Muslims. But there are others who are not like them and God does not forbid the Muslims to maintain good relations with, and to be generous to, them. Thus in another verse in the same chapter as the one quoted above God says :

KHILAFAT LIBRARY

لا ينهكم الله عن الذين لم يقاتلو كم فى الدين ولم
يخرجو كم من ديار كم ان تبروهم و تقسطو اليهم
ان الله يحب المقسطين

" 'Allah forbids you not, respecting those who have not fought against you on account of your religion, and who have not driven you from your homes, that you be kind to them and act equitably towards them ; surely Allah loves those who are equitable.' (60 : 9)

"Therefore if your interpretation of the verse

quoted by you were true, it would have been obligatory upon us to kill all the *Rajas* and non-Muslim subjects of India. The fact, however, is that the verse absolutely does not mean what you say. The offices of state are open to all, on the basis of ability and competence, irrespective of caste or creed. As far as religion is concerned, we should follow the Divine word :[11]

لکم دینکم ولی دین

'For you your religion and for me mine'." (109:7)

## Equality Before Law

KHILAFAT LIBRARY

The status of Muslims and *Zimmis* was equal in the eyes of law. No distinction was ever made between a *Zimmi* citizen or a Muslim in a judicial inquiry. No one can show a single instance of favouring a Muslim against a *Zimmi*. They were treated alike and were given equal opportunities to defend themselves in case of a trial. It is a matter of record that a Muslim guilty of any offence against a *Zimmi* never went unpunished. In short we see that the example of the Holy Prophet and his Pious Successors shows clearly that under the law, civil and criminal, all are equal and must be treated alike, irrespective of their religious or social status.

Once during the days of the Holy Prophet, a Muslim murdered a *Zimmi*. The case was brought before the Holy Prophet for trial. The Holy Prophet decided that the Muslim being guilty of murdering another human being must be put to death. He further declared:

انا احق من او فی بذمته

"To protect the rights of *Zimmis* is my most important duty".[12]

Similarly, once a Muslim who had murdered a *Zimmi*, was brought before Hazrat Ali. It was found that the accused was guilty. Accordingly, Ali sentenced him to death. The relations of the culprit persuaded the heirs of the victim to pardon the crime on payment of bloodmoney. When Hazrat Ali came to know of this he sent for the brother of the deceased and said :

"Perhaps these people have tried to secure your consent under duress".

He replied:

"No I did it out of my own free will without any pressure. As putting the murderer to death cannot bring my brother back to life, the blood-money they are giving me, will, to some extent, sustain the survivors and therefore, I have decided to pardon him".

Hazrat Ali replied:

KHILAFAT LIBRARY

"It it all right if you really mean it, you know better. However, the policy of our government most emphatically is, that the blood of a *Zimmi* citizen is as valuable as our own blood and his bloodmoney is equal to ours".[13]

Once a son of Amar bin al-As, the governor of Egypt, gave a beating to a *Zimmi* citizen without any justification. The incident was reported to Hazrat Omar. Under his orders the governor's son was publicly beaten by the Egyptian *Zimmi*. Omar also declared in his order to the governor:

منذ كم تعبدتم الناس و قد و لدتهم امهاتهم احرارا

"Since when have you taken people as slaves although they are born free."[14]

The occasion on which the Quranic verse:

فلا تكن للخائنين خصيماً

"And be not an advocate for the fraudulent" (4 : 106)

was revealed is the following:

Once a Muslim stole something from someone's house. Fearing exposure, he threw away the stolen property in a Jew's house, which was recovered on investigation. The Jew pleaded not guilty, but the culprit insisted that the Jew was the thief. Some other people seem to have supported the Muslim on the available evidence and denounced the Jew as being guilty. The Holy Prophet, too, thought may be the Jew was responsible for the theft. It was on this occasion that God revealed the above given verse and informed the Prophet of the true facts. The

Muslim was accordingly punished because of the theft and for misstatement. The Holy Prophet, further, forbade the Muslim from quarrelling with the Jew.[15]

KHILAFAT LIBRARY

## *Jazia*

*Jazia* was a tax realized from the non-Muslim citizens of a Muslim state. The one condition basic to its realization was that it was to be imposed only on those males who were able to earn and did actually earn. Those below 20 and above 50, as also women, the insane, the slaves, the disabled, the paralytic, the deaf, destitute, monks and priests, and the members of fighting forces were exempt from this tax. Even a rich man could claim relief from this tax in case of a year long unemployment.[16]

Three different categories of assessee males were defined to determine their financial status. Normal rate of *Jazia* was three rupees per annum. It was six rupees yearly from the middle class poeple and 12 rupees from the rich. Almost the whole of the tax so realized was spent on the education, development, uplift and welfare of the *Zimmis*.[17]

Actually, in those days, the Muslims were under conscription and under the law had to do compulsory military service. The *Zimmi* citizens, however, were under no such obligation and were given the option, either to enlist in the army like the Muslims or to pay a token tax, on payment of which they were guaranteed protection and security against external as well as internal aggression. Therefore it was that those who paid the tax were automatically exempted from service in the army. Thus one clause of the pact signed at the time of the fall of Jarjan is as follows:

> "We agree to guarantee protection and security to you on the condition that you continue to pay tax, which will be remitted in case you choose to join the army or civil service".[18]

## *Jazia* - not a religious Tax

It must be pointed out that *Jazia* was not a religious tax. Even before the Muslims this tax was there and people used to pay it. As a matter of fact, there is historical evidence to prove that the tax under the Muslims was exactly the same as

the tax levied by Nosherwan's government in Iran. The famous Christian historian Jurjy Zaidan writes thus:

> "In the 5th century B.C. *Jazia* was imposed on the inhabitants of Asia Minor by the Greeks who took them under protection and saved them from the attacks of Phoenicians. These people used to pay it gladly enough in lieu of the security of life they enjoyed under the Greeks. Similarly they imposed an annual tax of 9 to 15 guineas on the residents of France when they conquered Gual. From Greeks the tax was adopted by the Persians who called it *Gazeet*, which means, money the government realizes from the citzens every year. *Jazia* is the Arabic form of *Gazeet*. Hence it was not a religious tax by any means and was in fact an age old tax, on payment of which the government guaranteed the security of citizens.".[19]

On the other hand the Muslims were not exempt from taxes. They had to serve in the army in lieu of *Jazia* and apart from voluntary contributions and emergency collections they had to pay an annual tax called *Zakat* which was calculated on the basis of the value of their total holdings. The Muslim citizens, therefore, were under a much greater burden, for, in addition to service in the army, they had to pay more than *Zimmi* citizens.

KHILAFAT LIBRARY

## Charters of Human Equality

In the 4th year of Hijra, the Holy Prophet gave a signed guarantee of protection to the monks, priests and Christians of St. Catherine's Church near Mount Sinai. In this guarantee the Prophet laid down:

> "It is the duty of Muslims to safeguard the Christian churches, monastries and their holy places against tresspass by the enemy and to protect the Christians fully from all harm and injury. They should not be unduly taxed, nor should they be forced to quit. No Christian should be compelled to forsake his religion. No

Monk should be expelled from his monastry, nor should any pilgrim be stopped from visiting any holy place. No Christian church should be razed to the ground or occupied to provide accomodation for Muslims or their mosques.

"It is the duty of the Muslims to give unqualified and uuconditional help to the Christians in the construction of their churches and shrines, and in any other religious matter in which they need help".

KHILAFAT LIBRARY

Then addressing the Muslims, the Prophet said:

"Do not think that by doing the things mentioned in the guarantee, you participate in promoting their religion, because the real intent of this order is to remove any difficulty which they feel, and submission to these orders is in reality the submission to the orders of the Prophet of God which he has issued under Divine Command".

He further advised the Mnslims:

"Even in time of war, in fact when the Muslims are actually engaged in fighting against the Christians, do not harbour feelings of hatred and enmity against a Christian who lives among you. If any Muslim shows such behaviour towards a Christian, he will be considered an aggressor and a rebel".

The Holy Prophet further declared:

"If any Muslim is guilty of violating any of the above given orders, he will be denounced as one who has broken the Divine Covenant, has violated His express injunctions and who has humiliated and shamed the religion of Islam".

Quoting this guarantee, a famous European historian and orientalist declares it to be a great Charter of 'Human Equality and Freedom' and a 'documetnt of Human brotherhood which establishes the greatness of the guarantor'.[20]

The Sermon which the Prophet gave at the time of last

Pilgrimage to Mecca is a Masterpiece of Human Equality and Brotherhood, he said :

> "O Men ! Your Maker is One ; you are the sons and daughters of one father, therefore no attempt at dividing you into high and low is acceptable ; No Arab has any superiority to a non-Arab nor has a non-Arab any superiority to an Arab ; neither the Whites are superior to the Blacks nor are the Blacks superior to the Whites ;. The only mark of excellence is the fear of God and an individual's personal virtue and piety. Under an Islamic State race and colour have no distinction".

KHILAFAT LIBRARY

Continuing the Prophet said :

> "As you respect this day ; this month and this land of pilgrimage, so shall you respect the life, property and honour of every human being, which, under the law, are as sacred and inviolable".[21]

It is not surprising that after such a declaration of human equality and brotherhood the Muslims were welcomed with open arms wherever they went and conquered more than half of the known world in a span of a few years. Needless to say that it was not a truimph of superior Muslim arms, but a victory of a superior law which appealed to the heart and won it.

(*Continued*)

—: o :—

*REFERENCES :*

(1) *Fatuhul Buldan* p. 144.
*Kitabul Khiraj* p. 111.
(2) *Tabri* as quoted by Shibli in *Al-Forooq* Vol II p. 331.
(3) *Sahih Bukhari* p. 187.
*Ahkamus Sultania* p. 137.
(4) *Kitabul Khiraj* p. 85

(5) *Kitabul Amwal.*
(6) *Izalutul Khulafa* p. 192
*Kitabul Khiraj* p. 72
*Fatuhul Buldan* p. 136.
*Kanzul Ammal.* Under *Jazia.*
(7) *Kitabul Khiraj* p. 21.
(8) *Maqraisy Vol.* I, p. 74.
(9) *Fatuhusham* p. 106.
(10) *Ahde-Nabv-i-Ka Nizami Hukmarani* p. 74.
(11) *Davat-i-Islam* p. 278.
(12) *Nasabur Raya fi Takhrij-i-Ahadis al Hadaya Vol.* 4 p. 336.
(13) *Nasabur Raya* Vol. 4 p. 337.
(14) *Kanzul Ammal* Vol. 2 p. 255.
(15) *Ahkamul Quran* Vol II p. 340.
(16) *Al-Izah wa Dur Mukhtar.*
(17) *Al-Ahkamul Sultania* p. 137.
(18) *Tabri* p. 2497.
(19) *Tarikh Tamadani al Islami* Vol. 1 p. 169.
(20) As quoted by *Azamul Kalam.*
(21) *Sahih Bukhari* Vol. I p. 234.

KHILAFAT LIBRARY

# Jesus Died A Natural Death

*By Saeed Ahmad Azhar*

In my previous article published in the Review of Religions June, 1963, I tried to show that the Holy Prophet, *peace and blessings of God be on him*, and his companions all held the view that Jesus Christ never ascended the heavens but died a natural death like all other prophets of God. In the present article I shall try to prove that the eminent doctors of Tradition like the Great Imam Bukhari, Muslim and others also hold the same view.

KHILAFAT LIBRARY

(1) Imam Bukhari :

(i) Commenting upon the Quranic verse يا عيسى انى متوفيك "O Isa, (Jesus Christ) I shall cause thee to die," Imam Bukhari gives the meaning of the word متوفيك as ممیتک in the words of Ibn-i-Abbas, the well-known companion of the Holy Prophet who says that the word متوفيک means ممیتک that is, 'I shall cause thee (Jesus Christ) to die.' This shows that Imam Bukhari is in perfect agreement with Ibn-i-Abbas as regards the death of Jesus Christ. Had he differed with him he would have given his own opinion but that is not the case here, so it must be admitted that Imam Bukhari had no other view except that of Ibn-i-Abbas, as regards the death of Jesus Christ.

(ii) It is significant that Imam Bukhari does not admit of any such traditions as may be helpful in drawing the conclusion that Jesus of Nazareth would be deputed to reform the Muslim Community in the latter days. Imam Bukhari only quotes the tradition

كيف انتم اذا نزل فيكم ابن مريم و امامكم منكم

"How would you fare when the 'son of Mary' would appear unto you whilst he would be your Leader and from amongst you."

Now this tradition means to say that the 'son of Mary' who was to appear in the latter days was not Jesus of Nazareth

himself but a Leader of the Muslims from among themselves.

(iii) Imam Bukhari gives another tradition:

عن مجاهد عن ابن عمر قال قال رسول الله صلى الله عليه
وسلم رائيت عيسى و موسى و ابراهيم فاما عيسى فاحمر
جعد عريض الصدر و اما موسى فادم جسيم سبط كانه
من رجال الزط

"Mujahid reports from Ibn-i-Umar who said that the Holy Prophet saw Jesus, Moses and Abraham in a vision, Jesus having red complexion, broad chest and curly hair; Moses, having wheatish colour and a slightly heavy weight as if belonging to the Zut tribe.

And yet Imam Bukhari quotes another tradition which is as follows:

KHILAFAT LIBRARY

عن الزهرى عن ابيه قال والله ما قال رسول الله
صلى الله عليه وسلم لعيسى احمر و لكن قال بينما انا
اطوف بالكعبة فاذا رجل آدم سبط الشعر يهادى بين
رجلين ينطف راسه ماء فقلت من هذا قالوا ابن مريم
فذهبت ألتفت فاذا رجل احمر جيسم جعد راسه اعور
عين اليمين كانها عنبة طافية قلت من هذا قالوا مسيح
الدجال و اقرب الناس به شبها ابن قطن قال الذهرى
رجل من خزاعة هلك فى الجاهلية.

"Zahari reports from his father who said that by God the Holy Prophet did not say that Christ had a red complexion but said that he was circumambulating or going round the Ka'ba when all of a sudden he saw a man having a wheat-coloured complexion, his hair (of the head) coming down to the shoulders, and he was led between two persons and drops

of water running down the hair of his head (as if fresh from the bath). The Holy Prophet enquired who he was. He was told that the man was the son of Mary. Then further he saw another man with a slightly heavy weight and curly hair. He was blind of his right eye. The Holy Prophet enquired who he was. He was told that it was Dajjal (Anti-Christ). He resembled Ibn-i-Qutan who had died in the days of Ignorance."

Now the two traditions, reported by Mujahid and Zahari respectively refer to two different persons. Isa, or Jesus Chirst, of Mujahid's narration, is the Israelite Prophet who had a red complexion and curly hair and ابن مریم (son of Mary) of Zahari's narration is a different person having the reddish-white colour, and his hair of the head coming down to his shoulders. It may be noted that the description of a person must always be the same ; if he has curly hair, they cannot be straight and long if he has white colour, it cannot be red. As a matter of fact, the Holy Prophet saw two different persons having different complxions and different descriptions ; particularly the clause امامکم منکم (your Imam will be from among you) definitely points out that two persons are meant here. In the first tradition, ابن مریم (son of Mary) is meant to be the Israelite prophet who was seen with Moses and Abraham and who was the last of the Israelite prophets and the second is the Imam or Leader of the Muslims who was to appear in the latter days for the renovation of the Muslim Community (Ummah).

KHILAFAT LIBRARY

Taken as a whole, it is not difficult to determine Imam Bukhari's view concerning the death of Jesus Christ. To explain the word متوفیک he quotes Ibn-i-Abbas who uses the clause ممیتک (I shall cause thee to die). Again he uses the words امامکم منکم (your Imam will be from among you, thirdly he gives two different descriptions showing thereby that two different persons are meant and not one. Thus he agrees with the companions of the Holy Prophet in holding the view that Jesus Christ died like all other prophets.

(2) Imam Muslim :

Now it is admitted on all hands that صحیح مسلم (Sahih Muslim) the book of traditions collected by Imam Muslim comes next to صحیح بخاری, Sahih Bukhari, the book of traditions collected by Imam Bukhari as regards the authenticity of traditions.

Imam Muslim agrees with Imam Bukhari as regards the death of Jesus Christ as the study of his book on traditions) will show :

KHILAFAT LIBRARY

عن انس ابن مالك قال كان ابوذر يحدث ان رسول الله صلى الله عليه وسلم قال فرج سقف بيتى و انا بمكة فنزل جبرائيل عليه السلام ففرج صدرى ثم غسله من ماء زمزم...فعرج بى الى السماء لما جئنا السماء الدنيا قال جبرائيل للخازن سماء الدنيا افتح . . . فلما علونا السماء الدنيا فاذا رجل عن يمينه اسودة عن يساره ثم مررت بعيسى فقال مرحباً بالبنى الصالح و الاخ الصالح فقلت من هذا قال هذا عيسى ابن مريم .

Anas bin Malik reports on the authortiy of Hazrat Abuzar Ghaffari that the Holy Prophet said, "While I was at Mecca I saw that an opening was made in the roof of my house through which Gabirel, the Archangel, descended into the room. He opened my chest, washed it with the water of the zamzam, took up a large golden dish containing faith and wisdom and poured it into my chest; then he closed my chest again. Then he caught hold of my hand and took me up unto thc heaven. When we arrived at the nearer heaven, Gabriel commanded the gate-keeper to open the gate. When we entered the heaven, we passed by a man who greeted me with the words 'Good Prophet' and 'Good Brother'. I enquired of Gabriel who the man was. I was told he was Jesus, son of Mary. ( Muslim Vol. I p. 93)

و ذکر انه لـقی فی السمـاء الثـانیـة عیسی و یحییٰ علیه السلام ـ

According to another tradition the Holy Prophet says that he met Jesus and Yahya (John) in the second heaven. (Muslim Vol 1 p. 93)

عن جابر ان رسول الله صلی الله علیه وسلم قال عرض علی الدنیا فاذا موسی ضرب من الرجال کانه من رجال الشنئوة و رائیت عیسی بن مریم فاذا اقرب من رائیت به شبها عروة بن مسعود ـ

Jabir reports on the authority of the Holy Prophet who said, "During the night of the Spiritual Ascension Prophets were presented to me, I saw Moses having a slender body like the men of the Shanua tribe. Then I saw Jesus, son of Mary, who may be likened, the most, to Urwa bin Masud. (Muslim Vol ; P. 95)

عن عبدالله بن عمران رسول‌الله صلی الله علیه وسلم قال ارانی لیلة عند الکعبة رائیت رجلاً آدم کا حسن ما انت رایٔ من آدم رجال له لمة کا حسن ما انت رایٔ من اللمم قدرجلها فهی تقطر ماءا متکئا علی رجلین او علی عواتق رجلین یطوف بالبیت فئسلت من هذا فقیل هذا المسیح بن مریم ثم اذا انابرجل جعد قطط اعورالعین الیمنی کانها عنبة طافیة فسلت من هذا فقیل هذاالمسیح الدجال ـ

KHILAFAT LIBRARY

Hazrat Addullah bin Omar reports on the authority of the Holy Prophet who said on a certain night I saw myself beside the ka'ba. There I saw a wheat-coloured man just as you see very handsome wheat-coloured men among yourselves.

His hair of the head were coming down to his shoulders and were well combed.

Resting on the shoulders of two companions he was making circumambulation of the Kaba. "Who is he"? I asked. They said to me, "He is Jesus, son of Mary". Then I saw a man with curly hair, blind of one eye which resembled a swollen grape. "Who is he"? I inquired. "He is Dajjal (Anti-Christ)". I was told. (Muslim Vol. 1 P. 96).

A cursory glance at the above four traditions will show that the Holy Prophet (peace and blessings of God be on him) saw Jesus Christ as well as Yahya (John) together in the second heaven. The Jews, the Christians and the Muslims all believe that Yahya (John) died a natural death, he did not ascend the heavens with his physical body. How can it be possible that one, the living (Jesus) and the other, dead (Yahya) be grouped together in the some locality in the heavens? Either both must be living or both must be dead.

KHILAFAT LIBRARY

(2) Both the prophets were seen by the Holy Prophet of Islam among the prophets of yore who are all dead; Abrahan, Moses and all others are believed to have passed away. Jesus Christ was also seen with the dead prophets. If Jesus Christ was taken up alive to the heavens why should he be placed among the dead prophets. The only conclusion can be this that Jesus died a natural death and was assigned a place in the heaven with his brother prophets who are all dead.

The Holy Prophet saw saw only the spirits of the dead prophets. It is nowhere mentioned in any of the books on traditions that Jesus Christ was seen with body and soul in the heavens. So we can only conclude that Jesus Christ joined the galaxy of prophets after his death.

(4) Another point that strikes our imagination is the difference in the description of Jesus Christ which the Holy Prophet of Islam has stated in his visions. When Jesus Christ is seen with the old prophets he is described to have a red-complexion and cruly hair, but when he is seen with the Dajjal (anti-Christ) he is said to be wheat-coloured and having long straight

hair coming down to his shoulders. Now it is clear that one person cannot have two descriptions. The fact of the matter is that by the 'son of Mary' two different personages are meant. The one seen with the prophets of old is Jesus Christ, son of Mary, the last of the Isrealite prophets; while the (son of Mary) seen with the Dajjal or anti-Chirst is the man who was to come in the later days in the power and spirit of Jesus Christ. Hence two persongages with diherent descriptions. With this explanation there remains no ambiguity about the correlation and explanation of the traditions from "Muslim" guoted above.

KHILAFAT LIBRARY

(*iii*) *Imam Malik :*

He was a Medinite and a Tabai.* As such he had better opportunities to hear from the companions about the life and sayings of the Holy Prophet. His collection of the traditions is known as مؤطا امام مالك (Mo'ta Imam Malik.)

Allama Abu Abdullah commenting upon Imam Muslim's tradition quotes Imam Malik as saying :

ليوشك ان ينزل فيكم ابن مريم قال مالك مات عيسى

بن مريم ثلاث وثلاثين سنة

(Jesus, son of Mary, died at the age of 33). This shows that Imam Malik like the companions of the Holy Prophet believed that Jesus Christ did not ascend the heavens but died like all others. Now, whether he died at the age of 33 or 120 is a different question. Hazrat Aysha reports directly from the Holy Prophet that Jesus Christ died at the age of 120. Imam Malik narrates what he seems to have heard from Christian converts to Islam in his time who brought their Christan ideas with them. Therefore Hazrat Aysha's narration is more authentic than that of Imam Malik who seems to have heard nothing fron Hzrat Aysha.

(4) Ibn-i-Majah :

The book of traditions collected by Ibin-Majah is one of the صحاح ستہ (Sihah-i-Sitta) or the six most authentic books of traditions.

*A Tabai is one who saw and lived with the companions of the Holy Prophet (peace and blessings of God be on him)

The following three traditions are worthy of note:-

عن انس بن مالك ان رسول‌الله صلى الله عليه وسلم قال
لايزداد الامر الا شدة ولا الدنيا الا دبار ولا الناس الا
شحاً ولا تقوم الساعة الا على شرار الناس ولا مهدى
الا عيسى بن مريم

Hazrat Anas reports:

The Holy Prophet said, "There will be more and more hard times for the people; the world will become different; the people will become more miserly; the Day of Judgement will come only when people will become extremely vicious and that the Mahdi will be no other man than Jesus, son of Mary.

كيف تهلك امة انا اولها و عيسى بن مريم آخرها

How can that امة (community) be ruined whose helmsman is I (Muhammad) and Jesus, son of Mary is at the stern.

يوشك من عاش منكم ان يلقى عيسى بن مريم اماما
مهديا حكما عدلا .

Just possible you might see Isa, (son of Mary) your Imam, guide, arbiter and Judge.

KHILAFAT LIBRARY

These traditions show the identity of Jesus Christ and the Mahdi. Ibn-i.Majah means to say that Jesus Christ and the Mahdi are identical, they are not two separate persons but two different names of one and the same person. Jesus Christ is so named because in his second advent he had to point out the misbeliefs of the Christians of the later times and he is the Mahdi because he had to guide the Muslims of the later times to the right path. Both the Christians and the Muslims in the later days would be engrossed in blunders as regards their beliefs and actions, so the Holy Prophet of Islam (peace and blessings of God be on him) foretells the advent of a reformer in the later days who would be commissioned to rectify the misbeliefs and mistakes of the two nations—the Christians and the Muslims—and hence the two names of Jesus (son of Mary) and the Mahdi.

Moreover, it is to be noted that the Reformer of the later

days is named Isa, son of Mary, because he was to appear in the spirit and character of the Israelite Prophet Jesus, the Christ. The tradition.

كيف تهلك امة انا اولها و عيسى بن مريم آخرها

How can that Ummah (community) be possibly ruined whose helmsman is I (Muhammad) and Jesus, son of Mory is at the stern. Hence, Jesus son of Mary does not mean Jesus the Isrealite Prophet, whose death is mentioned in the Holy Quran, but it refers to the Reformer of the later days who was to be the exact counter-part of his name-sake and was to appear in his spirit and character.

KHILAFAT LIBRARY

(5) Ibn-i-Daood is another book of traditions inculded in the صحاح ستہ (Sihah-i-Sitta) the six authentic books on Hadith. Ibn-i-Daood the compiler quotes a tradition narrated by Abu Huraira which is as under :

ليس بينى و بينه (يعنى عيسى عليه السلام) نبى و انه
نازل فاذا رائيتموه فاعرفوه رجل مربوع الى الحمرة و
البياض بين محمرتين كان يقطر راسه و ان لم يصبه بلل
فيقاتل الناس على الاسلام فيدق الصليب و يقتل الخنزير
ويضع الجزية و يهلك الله زمانه الملل كلها فيمكث فى
الارض اربعين سنة ثم يتوفى و يصلى عليه المسلمون.

Abu Huraira reports that the Holy Prophet said, "There will be no Prophet between me and Jesus Christ. He would appear later on. When you see him try to know him, he would be a man of medium size wheat-coloured and attired in two yellow sheets; drops of water dripping from his hair as if fresh from the bath; he would fight the people for the sake of religion of Islam he would fight Christanity to a finish and would kill men having the nature of swines; he would abolish Jazia; all the religions of the world would be humbled by him; he would live on the earth for forty years, then would he die and the Muslims would offer Janaza prayers for the uplift of his spiritual status.

—: o :—

(*Continued from page 556*)

KHILAFAT LIBRARY

*jealousy*, killed the girl. Is there any way of *atoning for my sin and seeking* forgiveness ?"

Ibn-i-Abbas asked him if his mother was alive. He told him that she was not. So he said :

> "You must seek forgiveness from Allah and strive as best as you can to do deeds which may bring you closer to Him, that is the only way".

The narrator says : "When I came to know of it I went to Ibn-i-Abbas and said :

> 'Why did you ask the man whether his mother was alive or not ?'
>
> 'He explained to me that he did'nt know of any good deed most conducive to bring a man closer to Allah than to care for one's mother'."

(*Al-Adab Al-Mufrid*)

**Explanation** : The Holy Prophet, may peace and blessings of Allah be upon him, time and again had so impressed upon his companions the importance of caring for one's parents that they came to regard it as one of the greatest virtues. In this age some people regard their aged parents as a sort of hindrance to their ambitious social life. Some send them to old public institutions, some totally ignore them and others take an apologetic attitude. Very few regard them as active and equal members of the family. This attitude is completely foreign to the Islamic ideology of family and social life.

—: o :—

ARE YOU INTERESTED

IN

# COMPARATIVE RELIGIONS?

READ

# ALFURQAN

RABWAH

JHANG

KHILAFAT LIBRARY

---

Soon to be out!

# ARABIC

IS THE

# MOTHER OF

# ALL

# LANGUAGES

Book Orders Now

# BOOKS ON ISLAM AND ON COMPARATIVE RELIGIONS

1. **Ahmadiyyat or the True Islam** *by* Hazrat Mirza Bashir-ud-Din Mahmud Ahmad 245 PP.
2. **Invitation to Ahmadiyyat** *by* Hazrat Mirza Bashir-ud-Din Mahmud Ahmad 345 PP.
3. **What is Ahmadiyyat** *by* Hazrat Mirza Bashir-ud-Din Mahmud Ahmad 88 PP.
4. **New World Order of Islam** *by* Hazrat Mirza Bashir-ud-Din Mahmud Ahmad 117 PP.
5. **Islam in Africa** *by* Mirza Mubarak Ahmad
6. **Our Foreign Missions** *by* M. Mubarak Ahmad
7. **Where did Jesus die** *by* J. D. Shams
8. **Islam** *by* J. D. Shams
9. **The Christian Doctrine of Atonement** *by* Dr. Mufti Muhammad Sadiq D.D. S.S.P. (London)

*Can be obtained from* :

**The Review of Religions, Rabwah,**
**West Pakistan.**

KPUP LIBRARY

---

*Just out !*

# ISLAM MEETS THE MODERN CHALLENGE

BY

NAFEESUR RAHMAN A.G. SOOFI

BOOK ORDERS IMMEDIATELY

Regd. L. No.5764


# 'Al-Bushra'

**Illustrated Quarterly Journal in Arabic.**

*Published by :*

***Al-Jamia Ahmadiyya, Rabwah,***
***West Pakistan.***

ARTICLES CONTRIBUTED BY
EMINENT WRITERS OF THE ARAB WORLD.

*Annual Subscription Rates :*

Pakistan Rs. 5.00
Other Countries Sh. 10/-
—Post Free—

KHILAFAT LIBRARY

# The East African Times

AN ENGLISH LANGUAGE MAGAZINE

*Published fortnightly, in*

***K E N Y A***

*on*

CULTURAL, SOCIAL, RELIGIOUS, EDUCATIONAL,
POLITICAL AND COTEMPORARY AFFAIRS OF

KENYA AND E. AFRICA.

*Annual Subscription Sh. 10/-*

*Write to :*

P.O. Box 554
**NAIROBI. KENYA**